

BIOGRAPHICAL SUMMARY: Bernice Leilani Cockett Fehr

*"Well, I'm happy that my dad, when he bought property, bought it in Kōloa because it's in this central part of the island. . . . And oh, I think I am very, very fortunate that my dad refused to sell this property to anybody when he was approached any number of times. And he (said), 'No, it's for my children.' And so, I say, God bless him. Because he has preserved this. And to have property now I think is a big, big asset."*

Bernice Leilani Cockett Fehr was born August 23, 1909 in Kōloa. Her father, John Cockett, originally from Maui, came to Kaua'i around the turn of the century to work for his uncle, C. W. Spitz in the port of Nāwiliwili. There, in 1901, he married Rachel Fountain.

In 1905, when he purchased his uncle's liquor business, John and Rachel moved to Kōloa. After Congress passed the Prohibition amendment in December 1917, he closed his business. John then became a county prohibition officer. Later, he helped found the Asahi Ice and Soda Works near the family home. After closing that venture, he became a chicken farmer, postmaster, county water works superintendent and Kōloa district magistrate. He died in 1971 at the age of ninety-three.

Bernice grew up on the family property on Waila'au Road. She attended Kōloa School during the first grade, then attended schools in Honolulu and Līhu'e before enrolling at St. Andrew's Priory in Honolulu from the fourth through eighth grades. Bernice then attended Kaua'i High School.

After taking courses for a year at Phillips Commercial School in 1926, Bernice held a variety of clerical jobs in Honolulu. She married Winters William Fehr in 1941. Ten years later, they moved back to Kōloa to care for her ailing parents.

Bernice still lives in Kōloa on her father's original property.

Tape No. 15-24-1-87

ORAL HISTORY INTERVIEW

with

Bernice Leilani Cockett Fehr (BF)

April 28, 1987

Kōloa, Kaua'i

BY: Warren Nishimoto (WN)

WN: This is an interview with Mrs. Leilani Fehr on April 28, 1987 at her home in Kōloa. The interviewer is Warren Nishimoto.

Okay, Leilani, why don't we start by having you tell me when you were born and where you were born.

BF: I was born on August 23, 1909 in Kōloa, Kaua'i, at home. In those days many babies were born at home, and Grandmother [Maryann Fountain] came. And that was my case.

WN: Where was your home?

BF: My home was next door from where we are sitting, on the hill. It is now referred to as "Cockett Hill." It (was) our way of identifying the location, because it was the only home on that hill, and was known by the local people as Cockett Hill.

WN: Tell me something about your father.

BF: My father was born on Maui, and his parents died when he was seven years old. His sister [Elizabeth] took care of him, and he was sent to Kamehameha School (in Honolulu) when he was about ten years old. He continued to stay [on campus] (during the summer) so that he could earn his way through school for the rest of the year. He became very good friends with a (schoolmate) from Kaua'i. His name was Albert Gandall. They graduated together. When Albert asked John, my father, what he was going to do after graduation, he said, "I don't know."

(Albert) said, "Come to Kaua'i and work with me at my grandfather's dairy," which he did. (The dairy) was located in Niumalu on the (far) end of Nāwiliwili Harbor.

My mother, who was Rachel Fountain, and her sister Charlotte Fountain, the oldest daughters at the time at home in Nāwiliwili with my grandmother and grandfather, had to ride horses and go over the hill to Niumalu to pick up milk. That's where the romance of

Albert and Charlotte, and Rachel and John started. When Albert and Charlotte were married, my dad decided that they needed the privacy of their home. (He) moved over to a cottage that was (owned by my granduncle, located) next door to where my mother lived in Nawiliwili.

Granduncle, C. W. Spitz (leased) the [Fairview] Hotel (in Līhu'e and owned) the restaurant, the liquor business, and the garage, all in that little port. That was the (most) important port. People came and left Kaua'i at that point. My dad was a bookkeeper for him for a while. [After] Granduncle Spitz purchased the liquor business in Kōloa, he asked my dad to take over [in ca. 1905].

I'm getting a little ahead of myself. After working for Granduncle a while, my dad was interested in another job which was the luna on the Kōloa Plantation in Kōloa. So he took that job which paid fifty dollars a month. (He) started at 4:00 in the morning and stopped at (4:30 p.m.).

He married my mother in 1901. They lived in a house here in Kōloa which (fronts) the Kōloa (park) where the baseball and the football (games are played). They stayed there until the house on the hill became vacant. It was occupied by a Mr. Waialeale. He was the father of (William Waialeale), Helen Waialeale's father. The rent was ten dollars a month. There was no (indoor) conveniences, water had to be brought from the ditch and clothes were washed (nearby).

Gradually, things improved for Dad because my granduncle decided to dispose of the liquor business in Kōloa. My dad offered to buy it and he did. Also, the property that (Mother and Dad) were living on, owned by (a) Mr. [John W.] Neal [of Keālia, Kaua'i], was up for sale--and it was six acres. My dad approached Mr. Gaylord Wilcox and asked him not to bid on the property, but to allow him to purchase it. And in turn, he would sell him the property that was across the plantation road in the valley for (growing) cane, which was consummated and both parties were very happy about the arrangement. Also, my dad arranged that if at any time he wanted to sell the property, he would offer it to the Kōloa Plantation first. That has since been cancelled, as the property has been divided between my sister, my nephew and myself.

The location of the liquor business was in Kōloa where the artist's (shop) is now. Then he moved the business right next door to our property here, by leasing property from a Mr. [George] Charman. That was a lease that started out for ten years. It eventually was forty-nine years. It made it very convenient to have the business next door to (our) home.

In those days, (1914-1915, when) it was banking day, I think only (twice) a month, the teller would come from the (Līhu'e Bishop) [National] Bank and collect all the money that (people) deposited (and transacted other business). That was a day that I (liked) to go to (Dad's) office, because those were the days that they had the

gold coins, and you had to separate the gold coins from the silver (to make the deposit). (A job I enjoyed.)

The supplies for the liquor business were brought ashore at the Kōloa Landing, and Dad had an arrangement with the Kōloa Plantation to have all his supplies brought up on the train cars that brought (plantation) supplies up to the mill, right in Kōloa (town). Then his man would go down with a horse and wagon and pick up the supplies and bring them up to this location. It was very convenient to have that done, because in those days all your transportation was by horse and wagon, or buggy, or carriage, until later when automobiles came in and made it very much nicer. The condition of the roads was something that (was) very inconvenient when it rained, because it was muddy and the cars would have to put chains (on the tires) to get uphill.

Later when Prohibition came (in July 1, 1918) [i.e., the Kaua'i Liquor Commission stopped renewing liquor licenses after this date], my dad had to close his business. But having a friend in Honolulu, who was the head of the Prohibition department, Dad approached him for the job to be the Prohibition officer over here, which he did get. [Sometime prior to 1925] he went into the soda (water) works business, which was called the Kōloa Asahi (Ice and) Soda Works. (After the soda works) he went into raising chickens, and he did very well until the dust from the chicken feed affected him. The doctor advised that he give that up, which he did. Next he was the postmaster under President Hoover's [1928-1932] administration.

WN: When did your dad first take over the liquor business?

BF: [I'm] (not sure, about 1905).

WN: What was the liquor business like? I mean, what did they sell?

BF: It was wholesale, strictly wholesale. The (bottled) beer was shipped in large barrels (packed in) sawdust (or rice hulls). Wine came in barrels. The wine had to be (bottled in) individual bottles (from barrels), corked, (labeled) and sealed with sealing wax. (Dad) had a yardman that did the transferring of the wine into the bottles. Thursday was the day he washed bottles; Friday was the day that he filled and capped. Other days he did the yard work.

The plantation gave permission for my dad's (clerk), his name was Mr. [Yozaemon] Yamamoto, (to) go to the (plantation) camps and take orders for liquor and then deliver. There was no consumption on the premises--whoever wished to have liquor could order it and then have it delivered to them. The lunas on the plantation, the managers, always had standing orders that were delivered about once a month. At the time that the liquor business was in Kōloa (town), (there) was also a saloon, but it was not very long (before) Dad decided that it was better to just sell (wholesale) rather than be involved



with any serving of drinks. (Dad, while still postmaster, built a commercial building for rentals, which at the present time is known as the Kōloa Broiler. A dentist office, music store, a butcher shop and poi shop did business there at various times.)

WN: Was that land owned by [Dr. A. H.] Waterhouse at that time?

BF: Yes. That (is) still Waterhouse (property), Old Kōloa Town.

WN: And so he leased from Waterhouse?

BF: (I think he rented.) And then he was again postmaster. (The post office was located) in that little building right on the corner [of Kōloa and Po'ipū Roads] where the [Kōloa Chevron] service station is, (where) you turn (into the parking lot). He improved that building, making it convenient for the post office and (public). (After the postmaster job, he was superintendent of the waterworks for the county of Kaua'i. Mr. William Ellis was chairman at the time.) (Next) he was approached by Mr. (William Achi and Mr. Phillip Rice) to be the district magistrate (in Kōloa). So he did take it after Mr. (Henry) Blake. He was in that job all during (World War II). He was supposed to be beyond age at seventy-two, but he was asked to continue until seventy-four. So then after that, he just retired. He was ninety-three when he passed on.

WN: What year was this when he passed away?

BF: (Nineteen seventy-one.)

WN: When your dad had the liquor business, did he make his own liquor at all?

BF: No, (it) was all imported. Palm Tree Gin was a favorite of my grandfather [Robert Fountain], and on Sundays we (would) go over to (Nāwiliwili) by horse and carriage. (We) started out quite early so that (we would) have enough time (to visit, eat lunch and) start back early enough in the afternoon to feed the chickens, (ducks), pigeons, and all the animals that we had. It was a natural, just a real Sunday routine. And that's how, sometimes I would stay over with Grandma, because my granduncle (Spitz) would be making a trip over during the week. My Uncle Eddie [Fountain], who still was unmarried and living with Grandma (was his) chauffeur. And that was the way I would get home about Wednesday.

So it was very nice. Grandmother was very, very good in things Hawaiian. Making Hawaiian medicines (and) weaving the lau hala mats. One Christmas she made a dollhouse all out of lau hala for me. She made the most wonderful coconut candy and chocolate cakes. And in those days (people cooked on) wood stoves. She had a knack in teaching fox terriers to sit up and do various tricks. She was very strict about teaching the dogs. We were not allowed to be anywhere near to distract the dogs when she was teaching.

Christmas was a time when (the family) congregated (at Grandma's).

The Gandall family was, I think, up to about seven children by now. One of the big things that we'd all look forward to was the coming of the serenaders. It was just something that everyone accepted and expected at Christmastime to have the serenaders come and play music. There was one group that always came, and sort of made it the last place to visit, because they always knew my grandfather would ask for his favorite song, and after it was sung, he would pour gin for each one (besides donating money). It was a tradition.

WN: What was his favorite song?

BF: That I cannot remember. But that was something that I do remember, we always looked forward to having the serenaders, and it was something that occurred both at Christmas and New Year's (Eve).

WN: Where did your grandparents live?

BF: Nāwiliwili (in a house) that was owned by Enoke Lovell, Beatrice Lovell's father. He was the sheriff. The jail was in the back of his house. That's when the harbor was (all open ocean). The (seawater) came right up (to his backyard) where the building that used to be the old bowling alley is (now). All of that is (filled) improved land (and park). My dad was also the manager of the Nāwiliwili Garage (and we lived next door to Grandma). (I attended a special school located on the Kaua'i High School grounds. The enrollment was limited to about twelve pupils.) Sam Wilcox was one, the Lydgate boys, (Dora Rice) and Clorinda Friel. (During that school year) [prior to attending the special school on the Kaua'i High School grounds] Mother and I had to go to Honolulu because my grandfather was dying. I went to Valley School in (Nu'uau Valley during our stay).

WN: Second grade?

BF: (Yes.)

WN: Okay, so your grandparents [i.e., the Fountains] lived in Nāwiliwili . . .

BF: Nāwiliwili, yes.

WN: And you people lived . . .

BF: Here in Kōloa.

WN: Here in this area.

BF: (Yes.)

WN: I see. What are the origins of the Cockett family, your [father's] side?

BF: There were two brothers [in] England, Liverpool. One brother went

to Maui, and that is the brother who married, and the Cockett family began there.

WN: How many generations was this?

BF: Well, that must have been at least three. And then some of the Cocketts moved to Moloka'i. But the basic island was the island of Maui in Waikapū. Grandfather [Joseph Cockett] worked on the plantation.

WN: How much Hawaiian does your father have? I mean, just roughly?

BF: I would say half, because it's a standing joke. When I wanted to join Alu Like, I gave them what I understand the mixture is. Mother's side is French and Hawaiian. Father's side (is) English and Hawaiian. And so in the final showdown, they came up with 43.7 [percent] Hawaiian for me. So I enjoy that. That .7 [percent] was what gets me. But that was the mixture. French, English and Hawaiian.

WN: So both of your grandmothers are Hawaiian.

BF: Yes.

WN: So the Cockett side and the Fountain side, your grandmothers are Hawaiian, and your grandfathers are . . .

BF: Are English and French.

WN: English and French. I see. Were you influenced a lot by your Hawaiian grandmothers?

BF: (Only Grandmother Fountain.) I never (met) my grandmother on the paternal side. The family home was in Waikapu, Maui. (Dad) had only one sister, Elizabeth, and (five) brothers. But I did not get to meet them until the summer of (1916). Oh, when I was, I guess seven, when it was time for Brother [Irwin] and Sister [Maude] (to) go back to school in Honolulu. So in August we went as a family to Maui and met the family for the first time. So that was the one and only time that I met my Auntie Elizabeth. I never saw her again because we didn't travel much in those days. But then we came back to Honolulu and Sister and Brother went to (boarding) school and I came back to Kaua'i with Mother and Dad.

WN: I see. Would you say that your upbringing was more Hawaiian or was more Haole?

BF: Haole. That's why so many people can't understand why I'm not crazy about 'opihis and raw fish, (etc.). It's amazing, I don't even like sashimi.

(Laughter)

WN: What kind of foods did you eat when you were growing up at home?

BF: Oh, we had chicken, and fish, pork from time to time. My grandfather [Robert Fountain] was head of the grocery department in the Līhu'e Store. That was adjacent to the butcher shop. In those days there were many of the (managing) class of the plantation people that knew my grandfather very well. Those people had cooks. Whenever there was something in the butcher shop that my grandfather knew that this one particular family enjoyed, he would call them and say, "Today, they have this and they have that."

And then they would say, "Well, tell the butcher to have so-and-so ready." And they delivered. And so there was a nice relationship there. They were very good to my grandfather. And it was a very family type of thing there in that particular grocery (and meat departments). In those days, the oxtail and the tongue were very low on the scale. It was almost given away, it was not considered something that you (ordered) deliberately. Now, you know what they cost.

WN: It's a delicacy now.

BF: Yes.

WN: How did the Līhu'e Store compare with this Kōloa [Plantation] Store?

BF: Oh, the Līhu'e Store was (top-notch). Līhu'e was (the) capital, so to speak, and if there was something special you wanted, you usually went there. The other stores didn't have the big supply or the choice of that day, because most of their customers were plantation people, and their earning capacity was very limited, very limited so that they didn't have a varied choice of foods that they'd want. And then, too, in those days, fish was very plentiful; and people shared. Some families that were established raised their own chickens. If they were able to raise a pig, that was really something, and that supplemented their diets. And then of course, any family that began to have many children, (planted) their own vegetables (to help the budget).

So, it's wonderful, when I think back, how the large families were able to cope and have their children prosper. (Lunas earned) fifty dollars a month, you didn't go very far on that. And then the laborers, they were (earning) even less. So it was a very hard life, and I always admire my dad because I feel that he was a self-made man because he didn't have anyone to say, "Well, maybe this is good for you to do this or do that." He had to think for himself, and he did that. And when he bought this property (on October 2, 1911) for (\$3,500), people (thought it was too much to pay for six and a half acres of land).

WN: He bought this from George Charman?

BF: No, he bought this from Mr. [John W.] Neal. Mr. Charman's property is next door (on the east side). So many people wanted to buy it.

(Dad) wanted to buy it but Mr. Charman would not (sell). He had given it to his daughter, but it has since changed hands. When Mr. Charman passed on, the daughter inherited it. She would not part with it, but when she passed on, she divided her properties among her children, and she gave that to one of the sons who (parted with it in a divorce settlement. The property was sold) and that's how it passed out of the family.

WN: I see. Where else did the Charmans own land?

BF: They owned land in Kōloa. You know where the [Kōloa] Ice House is?

WN: Yeah.

BF: Right through that road there, right to the very end. I understand that land has been sold, too. But at the very end (of the road) all that land (belonged to) the Charman family. What other properties they have, I don't know about. That was the only place, not only place, but the biggest place with a two-story building. You know, two-story buildings were very far and few between in the olden days. I don't know if there (is) anyone living here that you might interview (about that house).

WN: Yeah, if you know of anyone.

BF: (Maybe) Mrs. [Edene Naleimaile] Vidinha. Were you planning to interview her?

WN: Mrs. Vidinha, yes. We are interviewing her.

BF: That's good. Her mother was very active with the Salvation Army, and I remember she used to come once a month to visit with Mother and bring the Salvation Army (bulletin)--they had a regular paper that they delivered.

WN: I know that Spanish Camp wasn't too far from here.

BF: At the end of (this) road just before you get to the last house, there's a road that (turns) in--that's where the Spanish Camp was.

WN: So there were laborers who were living around here, too, then?

BF: Just in that area. All the other homes were plantation homes (owned by Kōloa Plantation and lived in by salaried employees). Now they have sold them all. The (plantation is) trying to get out of the rental business. Kōloa Plantation was taken over by Grove Farm [in 1948] and Grove Farm leased all the cane lands to McBryde [in 1974]. Something that was unusual, was that on payday the Spanish [Camp] mothers would come to buy a bottle of wine and would bring bread with them. They would sit on the veranda, there was a veranda before you entered the main building for purchasing liquor. They would take out the bread, soak the bread in a little bit of the wine, and feed it to the baby. And it, I guess especially if the

baby was ailing or fussing, or something, and I guess baby slept for the rest of the afternoon, or throughout the night. But they did that. That was something that I remember seeing them do.

WN: Did you people mix at all with the laborers in Spanish Camp?

BF: No, no. You see, the same old thing. Our childhood was just governed by that being in boarding school away from everything. And by the time maybe you made friends, the summer was over and away you went, and that did not continue. Until we were teenage and then we had summer dances, our friends were all friends that we made away from home. And in looking back, I feel that all the children, they were quite (a few). The families over here that were able to send their children to Honolulu to school, the Crowells, the Brandts, the Blakes, and the Cocketts, and on the other part of the island, Mundens, (etc.). We would meet on the boat and returning, going back to school, and then that's how we made friendships. But otherwise, as I say, we weren't home long enough to associate with the other people that were here, you know, children. Because summer passed so rapidly.

WN: So most of the families here were part-Hawaiian, part-Haole . . .

BF: Mostly Haole, mostly Haole, because all, they were called the lunas. They were the (supervisors) in the group. And they naturally associated with each other. They went to the parties that the [plantation] manager would give, and then after a while maybe they'd transfer to another island and they'd be gone. Someone else would come in. And that was the life of those days. Now I remember our association by going to church was with. . . . Mr. Ichinose, and a Tachibana, a Miyake, we used to go to Christian Endeavor on Sunday evenings at the Waterhouse home. And that was a very nice group. That was about the only time we touched bases with any of the locals, by going to church, and then as we were older we went to, as I say, Christian Endeavor. But aside from that, our association was always with the people away from here, which was a natural.

WN: Was this area right here always in cane? Right in front of your house?

BF: Always, except. . . . Let's see, they tell me, but I don't remember, there was one or two houses out here in the corner somewhere, they tell me. But I never remembered that. That was too far (back). But this is all Knudsen property. Knudsen property. Yeah, but then where the ballpark is and all that, that was condemned land by the county, that [once] belonged to the Brandt family. And that particular spot was owned by Mrs. Maxey, Rebecca [Brandt] Maxey. The Brandt family lived next door, and I used to walk to school with her when I was six years old, in the first grade. And of course the roads were muddy, and then there were always some (stray) cows around, which I was always afraid of.

One of the things that we always did was to stop at the little store, there, by the bridge. It was called, I remember the man's



name at that time was Yamaka [some residents say that this family was also known as Yamashiroya]. And the two favorite, no three favorite purchases--crack seed, dried abalone, and the red coconut candy that was rolled in little balls. Those were three favorites. When we went to the theater, such as it was, the favorites were either marshmallows rolled in coconut, or peanuts. Those were the two favorites. We also used to go to, once in a while when they had the Japanese show, shibai.

WN: Where was that?

BF: That was in that lane where the Charman family's home is [Iwamura Theater, owned by Sadakichi Iwamura]. Directly in back (of a Korean tailor shop) [owned by Ho Young Chung].

END OF SIDE ONE

SIDE TWO

WN: Okay, so the theater behind the (present) [Kōloa] Ice House, before electricity came in. . . .

BF: And when they showed the movies, the power was generated by hooking up to an automobile. The engine (generated power), and that was the way they were able to show us movies. And when you went to the shibai, all the downstairs--we always sat upstairs--and all the (seats) downstairs was just benches. And then when the intermission (came, people) kind of (moved) the benches away, put down the mats, and start eating. That was really something to see, exciting for a little child, I guess.

WN: Did you understand what was going on?

BF: No, not really. I didn't care because (I) had peanuts or marshmallows (to eat).

(Laughter)

BF: That was the highlight for me, you know. Then there was a family that had a little shop on the left-hand side, and it was the Shinagawa family, that made the most 'ono (vanilla) ice cream. And they used the canned cream. And that had a different flavor. That was the other thing that you bought when you went, you bought a cone. And they were the ones that manufactured (ice cream) just for those events. It was a very nice night.

WN: Canned cream, you mean, what else did they use?

BF: Well, you know, basically, ice cream is made with milk and eggs, flavoring, and refrigerated. Now that refrigeration had to be done in (an) ice cream (freezer)--cranking, you remember, putting . . .

(Laughter)

BF: I should say, you don't remember, no you don't remember. You're (too young). This is the days when you had to pack the ice cream into cans and then churn it by turning with ice that has been packed in (a freezer) and salted. The ice is salted. And you had to churn it. And then, of course, they had the regular scoop. But I think that was the secret of how distinct their ice cream was, because they used the canned cream. I guess it was Carnation, in those days. And that was practically the only one until later Pet and all the others came in, but. It was very nice--and then they used that other type of cone. What is the cone that they called. . . . You know out at the Hind's dairy [Hind-Clarke Dairy on O'ahu], they used to have that, oh, it was kind of a. . . . What do they call that? It's (not) like the regular one that you always get. It's sweet, and it's more on a cookie (side). Haven't you had it? Haven't you ever had ice cream in one of those cones?

WN: Like a sugar cone, or . . .

BF: No, not a sugar cone. But it was, you see, it was something unusual for that time, see. And it was very nice, it was very nice, I can remember that, too.

WN: Where was the movie theater?

BF: Right opposite. Directly behind the (present) [Kōloa] Ice House.

WN: Oh, that was also the movie theater and the shibai theater?

BF: Yeah, mm hmm. Yes, all the entertainment was in the same theater. And those were the days when they showed the pictures of Tom Mix, and Wallace Reid, and, oh, let's see, Pearl White . . .

(Laughter)

WN: Silents.

BF: Oh, yes. All silents. You had to---let's see, I guess did we read it, or we just figured it out for ourselves? Oh, dear. That was really (way back). And we enjoyed that entertainment, you know, not realizing how it was so. . . . Basic. I mean, you had to use your imagination. But, of course, today everything's explained and if it's not, even the titles are there. But those days you really had to follow closely to get the gist of what was going on. But it was something, it was something.

WN: How much did the movies cost?

BF: Ah, Dad took care of that, I wouldn't know. Let's see, usually it was the three of us, see, because Sister and Brother were away and I was home. And I got exposed to that until, of course I went to boarding school. That's why I had just a little bit more home life

than they did. And I keep wondering whether the children of today are better off in boarding school, away from parents, or they are not. And then, many people say, "Well, can't you speak Hawaiian?"

I say, "No, I can't." And they don't understand it. Well, unless you're there all the time. Do you speak fluent Japanese?

WN: No.

BF: You don't?

WN: No.

BF: See, it's the same thing. And Mother and Dad would be speaking Hawaiian and we children knew that there was something that they didn't want us to know about.

(Laughter)

BF: That's the way it worked. And as I say, I think I know more Japanese than Hawaiian. Being left with, as I say, my Japanese nanny, Kuni Yamamoto. (Mr. Yozaemon) Yamamoto worked for Dad in the liquor business. His wife [Kuni] was our (maid)--she cooked, and she washed, and she cleaned house, and she took care of me when Mother and Dad were away. So it was a natural. And the majority of children that were here were Japanese children, and we naturally picked up words in play, in school. And as I say, I'm sure I know more Japanese than Hawaiian.

WN: Did Mrs. Yamamoto live with you people?

BF: (No), they had their own cottage. They had their own cottage right next door.

WN: (She) and her husband?

BF: Yes, uh huh. And they had one son, his name was Hiroshi, and he and my brother used to play. And my sister and I would sort of try to play with them on the edges, but they were too rough. They were too rough.

(Laughter)

WN: What did Mr. Yamamoto do?

BF: He just took care of all (liquor) business in the camps (by) taking the orders, delivering the orders, taking care of the horses, feeding, and making sure the wagons were in good condition (etc.). And then later, when automobiles came in, they had the trucks. And then that went right into the soda works business.

So, yeah, my childhood was a little bit different from Brother and Sister because I was home longer. And that's how I got to. . . .

Let's see now, there was one summer here when Dad had to have the trial balances on the soda works books brought up-to-date, and I worked on it. And that was the summer [of 1929] that Gladys [Ainoa] Brandt was married [to Isaac Brandt] here, right at the Brandt home. And I remember that for every trial balance that I balanced, my dad gave me five dollars. So I felt very rich having twenty-five dollars at the end of summer, or just before the end of summer, because that's when (she was) married. So I decided that I would go and buy some material and make a brand-new dress to go to that wedding, which I did. And I felt very good because I had accomplished something that summer.

WN: How did you learn how to sew?

BF: Mother taught me, and at St. Andrew's Priory. It was a must. You had to take that. Oh, yes, it was so long ago. And it was a natural thing that all the families that sent their children to school, the clothes were all made during the summer. You had to plan all your clothes for the year. And that was one thing, Mother Brandt and my mother always exchanged patterns and ideas in sewing. And it was quite a thing throughout the island, that you got your clothes ready to go to school in September. (BF speaks to someone.) So it was a natural for you to learn to sew. It wasn't all play, not with my sister and I, at least, you know. We had to do---there were hems, some hems to be unpicked, because they were too short and you had to lengthen the dress, or something had to be basted, or something. You always had that to do. It wasn't all play, but it was nice. It was nice to know.

WN: Did you have chores around the house?

BF: Yes, I did. My sister did, too, but mine, two things. Trim the kerosene lamps. You had to trim the wick. After it had been burning for quite a while, it would get sort of smoky, so you had to trim that. You had to fill the oil into the lamp, and you had to clean the chimneys. And if that wasn't done you would get the result at night, not a bright light, and then you heard about it. The other thing I had to do was to bring in the wood from the wood house for the wood stove. Everybody had wood stoves until later . . .

(A fly annoys BF.)

WN: Fly. (Chuckles)

BF: I must be sweet or something, eh? (Laughs) If you didn't have a wood stove, you had the kerosene oil stove. And then that always had to be cleaned, you know, and the wicks kept very even, and the oil filled. The kerosene stove, you had a separate oven that was placed on your burner. And if you made good cakes it was wonderful, because the control of your fire was one of these things, you just had to learn how to do that. Your cake could burn, or the heat was not sufficient and the cake would fall. Things of that sort. But

you see these supervising families in the plantations, quite a few of them had cooks, and that was something that made you upper class. They had everything. (Chuckles)

Of course, hot water was a problem, you had to heat the water. Of course, with the Japanese, it was very good because they had the furos. And that's why along about four o'clock [p.m.], it was quite smoky looking down [toward the camps]. Because many of the fires were being started for the furos so that when Father got home, that water better be ready and hot. And that was a standard thing for them. But to have hot [running] water in the house, no, everybody used kettles, and you heated your water to wash your dishes, and things of that sort.

(Chuckles) When you ironed your clothes, you used a iron charcoal iron. You had to put the charcoal in the iron, and the top was taken off and you put it out in the wind where you got a nice breeze, and then when you thought it was simmering down, then you put the top on and locked it. Then you took it in[side] and you ironed with that. And I keep thinking, to me now, it seems so hazardous, but we never had any trouble. Well, we didn't do too much ironing, ourselves. But you know, a spark could fly and start a fire, but it never happened with us. Yeah, it was sort of hard living in those old days.

(Laughter)

BF: You know, you just didn't go to a switch and turn things on and things like that. It was something that, always had to plan ahead for it, too, you know. Now, if you were going to iron and you hadn't gotten some charcoal, you didn't just run out and jump in the car, run down to the store and get it. It took a lot of planning ahead to make life smooth. Otherwise, why, you didn't have the charcoal, you didn't iron until you went and got it.

And other things. Now in our case, we were able to have milk delivered to us and that came in large milk cans. The man that brought the milk brought it in a two-wheel wagon. And then he would have various meats, and he would tell Mother what he had that day, and she would say, "Well, I'll have this and that and that." But if you wanted a particular cut you would order it, say, on Tuesday and he'd deliver on Friday. Depending on when they butchered. And that was the way you got your meat.

WN: Was this from the plantation butcher shop [Kōloa Plantation Meat Market]?

BF: Yes, plantation butcher shop. That was our arrangement here in Kōloa. See, now other spots on the island, I don't know what their arrangement was, but it was convenient for us. Now I always felt that we were not plantation people, but we were accorded that service which we appreciated very much. It was nice . . .

WN: But wasn't your father a luna at one time?

BF: Well, [by] now he's (in) the liquor business, see. But perhaps knowing that he had been employed at one time with the plantation, they made us an exception, because everybody else had to go to the butcher shop to pick up their meat and their milk, whatever. That was a very good thing for us, made it easy for Mother.

WN: Where was the butcher shop?

BF: The butcher shop, which is now converted into a rental home owned by a Filipino family, is. . . . Goodness, how can I tell you? It is in the housing section over in this end of the town . . .

WN: Near the bank now?

BF: No, no, you have to go around the corner and go into an inner road. Now, there's the road here, you know right where the bridge is, before you get to the bridge, down here? After you leave the mill, on this side, there's a road that goes all the way across?

WN: The main road?

BF: The main road, here. There's the mill, the mill site.

WN: The old mill.

BF: Yes, the old mill site. And there's a road here. It is at the end of (this) road. If you went up that road there, it's the (other) end of the road. But you wouldn't recognize it, because it's been converted into a home. This Filipino family bought it. It was included in the property that they bought. It was made of all stone, very nice. And they converted into a rental, and they have their own home right next door. But unless it's pointed out to you, you'd not recognize it. You'd have to be shown, you know. And that's where the butcher shop was for the Kōloa people.

WN: Did people from the store come over here? Kōloa [Plantation] Store?

BF: Yeah. The system was for people to send their order boy out and take orders, and then they would write down what you needed in the morning, and they would deliver in the afternoon. And then of course if you wanted anything special, or you wanted to see what was new, then you went to the store yourself. I remember Mother and I walking to the store many times, and everybody walked in those days, you know. It was a natural. And I think healthy, too.

WN: Tell me something about Kōloa Store.

BF: Kōloa Store. The one that I remember that was located where the [First Hawaiian] Bank is. The floors were oiled. Everything was sort of crowded together. In the corner of that particular Kōloa Store I'm talking about, was the post office. Off in one little corner. The arrangement was sort of helter-skelter, things were here and there, groceries mixed with other things. But they were



able to find anything that you asked, if they had it. But, as I say, a great deal of it was delivery. Taking orders and delivering.

And the store hours, that's what I'm trying to think. I think they must have been between eight and four, not more than that. Then the only day they'd be closed would be a Sunday. And then of course, some particular holidays, July 4, especially, because on July 4 the plantation was very good. They would take the employees on the train to the beach. And they would have games and food and watermelon, and that was the Fourth of July treat that the plantation gave their workers.

WN: Was that Dr. [A. H.] Waterhouse who sponsored that?

BF: No, that was the plantation itself, the manager, whoever the current manager was. [Other residents remember Dr. Waterhouse being the one responsible for the Fourth of July picnics.] And that was something Kōloa did, I don't know about other plantations, whether they had any celebration for their employees. But Fourth of July was one of those things that they did here. And that was a train ride that the children looked forward to and everything. Spent the day at the beach, and came back on the (train). They were the train cars that they hauled the cane in, you know. Not regular passenger (cars).

(Laughter)

BF: But it was an experience that kids enjoyed and things like that. That was one of the things I remember very clearly for those people. Because we went to the beach ourselves, because we had the carriage or the wagon. We always went out in the carriage until we had the automobile. The first automobile we had, I remember was a Buick Four. That was what it was, the very first car. And it was a real convenience, you know, not having to take care of a horse, and all that.

WN: (Laughs) About how old were you, do you remember?

BF: Oh, let's see, I must have been, oooh, wow. . . . See, it must have been about the year I went to school, eight or seven. . . . Seven, oh yeah, before then, because Dad was the manager of the Nāwiliwili Garage. And my granduncle used to come over, and was driven, you know. I know my grandauntie, she liked the Cadillac. It was really something when the automobiles came in because it eliminated all that trouble of taking care of the horse, before and after. You'd do it after you came home. It had to be watered, and brushed down, and whatever. Oh dear. Such a way to have to live, but I guess it made for convenience, not everybody had that opportunity to have that chance to go out in a carriage, and go miles and miles.

I don't know what else there would be to tell you about in those old days. Of course it was always a problem for my sister and I when it was time to leave to go back to Honolulu in September. See, these boats, they were just small tubs, the Claudine, and especially the

Kīna'u, and the W.G. Hall was the other one that you always had to be put in this rowboat and taken out to the steamer, and you went up the gangplank, and oh, what a cubbyhole for a stateroom, you know, and just bunks. One, two, three, one was the lowest, I always got the lowest one. And to get any water you had to open up the washstand and turn the thing on and wait and hope that the water was going to come.

And it was an overnight trip. Say, if you left here about, oh, about 4:30 [p.m.], or something, but you didn't get to Honolulu until, depending on the weather, 6:00 in the morning, you know, and it was an all-night thing. But as we grew older, the steamer got better, too, because it was bigger. Then it was Mauna Kea, and the Maui and that. So it got bigger. But my sister and I, packing our trunks, we both had round-top trunks and then Mother would take us, and then when we got to Honolulu, in those days there were hacks that took you to where you wanted to go. And then the people that would take your trunk to school, there was one family there, the Gomes brothers, and they got to know Mother and us. And all she would do would be to put (up) two fingers. That meant one to Kamehameha [School] and one to the [St. Andrew's] Priory, meaning our trunks, you know. And then we would first go to and stay awhile with either Grandma or Auntie in Kalihi, that's where they had a home. We'd get to Honolulu maybe about two or three days before it was time to go into school. And then there'd be time to go to school, Mother'd take us and say good-bye and that's that. Sometimes we came home for Christmas, sometimes we didn't. Then we didn't get home again until June.

WN: Did you go from Kōloa Landing?

BF: No. Always went from Nāwiliwili.

WN: Was Kōloa Landing operating at that time?

BF: It was operating, but mostly it was unloading and loading freight. It was only when the weather was very rough in Nāwiliwili that they would try to take on passengers over here [Kōloa Landing]. But there was no breakwater here, you know. There was no breakwater. It was just a pier that went out, and a very short one, too, not long. And so, weather had a real bearing on whether your trip was going to be smooth or not.

(Laughter)

WN: Was Nāwiliwili the same way? You had to go out in a rowboat?

BF: Yes. Yes, you had to go out in the rowboat. It wasn't until they put in a breakwater, and dredged the harbor, and built the piers there, that the boat came in and you just walked off (the) pier, you know. But until G. N. Wilcox decided that that was the way that Nāwiliwili Harbor could be improved, to have that facility built, it was always into the little boat.

The thing is, when we came from Honolulu quite often we would get here earlier and it would still be dark. I guess that would be just before sunrise. And it was scary, to me it was scary, because there wasn't too much light, you know, just a little dim light there at the bottom of the gangplank. But when you were small, it was all right, these husky sailors would just pick you up and set you down in the boat. One of the things, if you were on the outside of the boat, you'd never put your hand on the outside, there. Because the boat could move against the pier or against the (gangplank) and your (fingers) would be smashed. So that was one thing that you would be cautioned all the time.

(Chuckles) Life was---you accepted, you know, your circumstance, and you went along. Well, this is what we do at this time of your life, you do it, and you didn't think of anything that would be better. But it was just accepted, because that's what was done.

WN: How did you get from here to Līhu'e--to Nāwiliwili in the early days?

BF: Always by carriage until the automobiles came in.

WN: So you would go up this road, the tree tunnel road [Maluhia Road], and . . .

BF: Well now, the tree tunnel road, when you get to the intersection [of Maluhia Road and Kaumuali'i Highway] up there, it didn't go that way [toward Līhu'e], it went way out [mauka] in the cane field [first]. If you can see some eucalyptus trees way out in the field, that's an indication where the road was. And it went around. You see, coming in from Līhu'e, just as you, after you've left the bridge and you're coming in, there's a hill on either side [i.e., Knudsen Gap], that was solid. That used to be one, and they divided it by cutting the road through [in the mid-1930s].

WN: Oh, when they built the main road [Kaumuali'i Highway] they cut that hill.

BF: When we got federal funds, the money was available for big improvements like that. So that's what was done, they cut that hill.

WN: [Prior to that], to go to Waimea side, you had to go through Kōloa . . .

BF: You had to go through here. You had to come here.

WN: I see. So right at Knudsen Gap . . .

BF: Yes. That was the cutoff.

WN: . . . you would have to turn left at the tree tunnel road. You couldn't go straight like how you can now.

BF: Yes, that's why all traffic had to come through here to get to Waimea. And that's why when the stores had salesmen come in--they were called "drummers"--they would have to arrange for transportation, and that's where my granduncle's garage was good when they had automobiles. And then of course, the roads weren't good like this, you know, they were terrible.

(Laughter)

BF: They were terrible. And then through the [tree] tunnel, oh, the roads were just full of potholes all the time. And then right there in Kōloa town, back where they have some of those jewelry shops, they had what they call the hotel. See, it was just an overnight room, for these drummers.

WN: Was that Yamamoto Hotel?

BF: Well, I cannot say. All I remember is Yamaka [Yamaka was the hotel's owner prior to Yamamoto], but it was there. And the drummers would show their wares here and then plan to go on to the west side the next morning. It was kind of a halfway place here, and then they went on, and then they'd return. And I don't know if they would do the east side of the island and the north the same time. Because traveling was a time-consuming thing, you know, and depending on what transportation you had available. It was good to be in the horse-and-buggy (business and) later as automobiles came in. But as I say, the roads were horrid. Oh, dear. Oh, goodness.

WN: From Līhu'e you would come down this main, this Maluhia [i.e., tree tunnel] Road, and then get to where the old mill used to be, (opposite) Sueoka [Store].

BF: Yes, yes.

WN: Then turn right and go (along) Kōloa Road.

BF: Yes.

WN: And then go through 'Ōma'o?

BF: No. Go through Kōloa Road, go down the hill past the cannery, then go up that road until it turned, and then you go into Kalāheo. See, now they've changed those roads quite a bit, but it was a very winding road, and then go into Kalāheo Road. That took you straight across. There was no road, when you got to that junction, say, just outside of (Kalāheo) where there's that other big road that goes through the cane fields, there was no road there. Then you went around all right (through Hanapēpē), everything went okay until you got to that road that takes you into Waimea. When you got to, I believe it was Makaweli, you went way inland. You went way inland through the cane fields, and then circle back, and then came back past a bit of the [Waimea] River before you got to the bridge. That was way inland now. As it is now, it's nicely laid out so that it's

hard to recognize that this was not always (the road). But no. Right out of Makaweli, where the Robinson home is and all that, you didn't get near that at all. You had to go way up into the cane field and circle around until you got near the Waimea River and came back down. But you see, when the federal funds came in, that's when those improvements went in. That's when that cut was put in (at the Gap) [i.e., Knudsen Gap].

WN: So, prior to that federal road being built, Kōloa must have been a pretty lively town then because people were coming through?

BF: By certain standards, perhaps. More so if there was a holiday celebration or that people would come (for) other things. But, oh goodness, summertime there was always more activity. There (were) luaus, and one of the things that they seemed to have all the time were concerts. People would (give them). One absolutely must thing on the program would be (singing) "The Song of the Islands," and each island would be represented by a very lovely gal, and the color, and that seemed to always be basic. The other performances (were presented first). They didn't have hulas like they have today. The hula was not something that everybody accepted. I know my grandma didn't accept it. I think if you notice, they were talking about King Kalakaua making it something that was acceptable. Where previous to his, not mandate, whatever, anyway, it was something that was not readily accepted. It was reserved, you know. And so (there) always (were) the concerts. Summertime, the dances and putting on (concerts). One of the absolute must (acts was) "Song of the Islands," and each island would be represented. Families that played music would perform and we would be very lucky if there were some people from off-island that would perform something different. But a great deal of singing, and musical instruments, and of course the guitar, and the steel guitar. That was THE thing.

WN: Where were the concerts held?

BF: At the halls. They called them "halls." There was never a concert there at the movie theater. After a while, the plantation had built recreation halls. And that's where they were held, and I think the one here, that was the only one there, right off of the, you know where the Japanese church is?

WN: The Hongwanji?

BF: Yeah. And where the post office is, and below that, that's where the Kōloa Plantation hall [i.e., Wilcox Gymnasium] was. And that's where people could congregate and have these various entertainments. Every plantation built these halls where you had your entertainment.

WN: Can we stop here and then we can continue some other time, and we'll pick up from the time you started at Kōloa School?

BF: Sure. Uh huh. If you're going to want some more dates ask me now so I might be able to look up some dates. Now, the one you wanted on my dad, huh?

WN: Right, right, right, okay.

END OF INTERVIEW



Tape No. 15-30-2-87

ORAL HISTORY INTERVIEW

with

Bernice Leilani Cockett Fehr (BF)

May 13, 1987

Kōloa, Kaua'i

BY: Warren Nishimoto (WN)

WN: This is an interview with Mrs. Leilani Fehr on May 13, 1987 at her home in Kōloa. The interviewer is Warren Nishimoto.

WN: We're starting you at Kōloa School. So why don't we start by having you tell me what Kōloa School was like in the first grade [ca. 1915]?

BF: Well, to begin, in the morning, the whole school gathered in front of the U-shaped building in front of the flagpole and the principal was up on the veranda. And they had a gramophone that played the "Star-Spangled Banner," and we all had to sing. Each room lined up with their teacher and if there were any announcements, that was made at that time. Afterwards, we filed to our room. Now, the first grade, second, and third grade, I believe, there were three bungalows located way up in the northwest corner of the old Kōloa School yard, which is all empty now.

(High) across the front of the room, there was a long wire (strung) from wall to wall, and on it were spools, empty spools of thread. And the teacher would use a long yardstick and point to the spools and we were learning to count by twos and threes and fours. And then she would slide two of the spools along the (wire), then that would be two, then two more, then we'd say four. We learnt arithmetic very well in that way, (learning) your numbers and then your multiplication tables. That was really something that was very good.

Then we had spelling, which was at least fifty words, and as I think I've mentioned before, if you missed a word, you had to pull fifty weeds for each word that you missed after school, and it was a certain type of weed, which was very plentiful. But if you had three words, that meant [150] weeds, and seemed an awful lot.

And then, of course, we had reading. And then on Fridays, after lunch it was [time] to go out and clean up the area just around your bungalow, and keep it nice and clean. In those days you had to bring your own lunch. I was there just for the one year and that

was when I was six years old.

WN: Who were your teachers?

BF: I had only one teacher, and that was Helyn Schimmelfennig [Gerald].

WN: What kind of a teacher was she?

BF: She was a very good teacher. And I'm trying to think whether there (was) anything else. . . . Oh, well now, during (World War I), as I say, on Fridays, instead of going outdoors, we had (gray) yarn (that) came in large skeins (to roll into balls). Two (pupils) would work on it. One would hold and one would roll. Those balls of yarn were given to the Red Cross people that did the knitting. They knitted scarves, and sweaters, and the very light yarn was used for socks, and that was (one of) the (things) Red Cross people did. (Mother was a member.) That was during the war.

WN: World War I.

BF: Oh, yes, World War I, (chuckles) yes. Oh, the other thing, too, we had clean rags that we cut in small little pieces to make pillows for the soldiers. They needed to have a foot propped up or something, and that's the type that they used for propping. And it was just clean colored rags, that were---well, we called it rags that people had just donated. That was another thing that we did. We did all that cutting for the Red Cross so that they could make these pillows. Other than that . . .

WN: Were there soldiers stationed here in World War I?

BF: Oh, no. This was through the Red Cross which was just sent to Honolulu, and then shipped out of Hawai'i. But the Red Cross ladies met once a week to do all this work, and they did bandage rolling, too. That was done at the Waterhouse home here in Kōloa. Dr. [A. H.] Waterhouse and Mrs. [Mabel Palmer] Waterhouse's house was quite large, and it was very easy for them to do these various things right there. Made a nice central location. Throughout the island, the managers' wives played a big part in organizing and getting this under way.

WN: Who were some of these wives? What were their names?

BF: Oh, dear. Now let's see. . . . I believe, oh, I can't be very sure because there were such a turnover. Let's see, I know there was a Mr. Ernest Cropp and Charles H. Wilcox. I'm not sure if they were the managers at that time during the war. But perhaps you can clarify that with [Eric] "Iki" Moir, he would know, it'll be in that 1917, '18 year.

WN: Okay. Ernest Cropp might have been the manager around that time. [Ernest Cropp was manager of Kōloa Plantation between 1913 and 1922. He was preceded by Charles H. Wilcox, 1909 to 1913.]

BF: It may have been, but to be accurate, you'd have to look it up, you know. It's hard to decide that.

WN: So their wives were active in this Red Cross work?

BF: From what I remember, yes. They participated in the Red Cross, helping. I think most of them have all passed on. But it was something that, you know, you were patriotic, and you did whatever there was to be done.

WN: Who was the principal?

BF: Mr. [John] Bush. Mr. Bush was the. . . .

WN: And how big was your class? Do you know about how many students?

(Telephone rings. Taping stops, then resumes.)

WN: And then I asked you how many students were in your class.

BF: Oh, yes, students. Now, let me see. If I could visualize the room. One, two, three, four, five. I'm guessing. I would say, twenty. Because I'm trying to visualize the room, because from the front and the blackboard and the side, these were the bungalows that had the screen at the very top. I don't know---the wall didn't go all the way up, and so they screened it at the top and that gave you ventilation. And then there was blackboards here. No blackboards at the back, the front and the side, that's where.

And then every month the teacher drew the calendar on the board so that we would know what the date is, and we learned how to identify the days of the week and all that. And also whatever the flower of the month, the teacher would try to draw that in. Then if Easter was in that month, why, there would be chicks and things just to. . . . That was a method of teaching, too, you know.

WN: And what was this . . .

BF: I would guess, twenty.

WN: Around twenty, uh huh. How many would you say were in the entire school?

BF: I hesitate to say. Being six years old, it was difficult. But the upper classes, being in the other rooms were never mentioned. There was no reason to go there, so you really didn't know what the division was. At six years old, who cared?

(Laughter)

WN: At that time, was Kōloa School where Kōloa School is now?

BF: Yes, yes. But where the library is and the cafeteria and the lower

playground, that was not there at the time. Right where the library is coming towards the main highway, there were teachers' cottages. Teachers that lived right on the grounds there. And I think there were three buildings there. But the upper part, we had all that ground there. And as I say, the flagpole was right there in the center of the U-shaped buildings. Let's see, I don't know what else. . . .

WN: At that time, were the kids mostly what nationality?

BF: A mixture, predominating Japanese. A few Spanish children. Let's see, Robert, the one that wrote the book, Return to Māhā'ulepū? You've read that?

WN: Oh, yes. Robert Tanimoto?

BF: Yeah, he and his brother . . .

WN: Charles Tanimoto. [Charles Tanimoto is the author of the aforementioned book.]

BF: Yeah, Charles. Robert was my classmate. Oh, dear, I don't remember who else was classmates there. Oh, I know the Smith brothers, but they live in the Mainland. I think one has passed away. The Smith brothers that have the Wailua concession of the boats [going to] the Fern Grotto [i.e., Smith's Motor Boat Service, Inc.]?

WN: Oh, yeah, that's . . .

BF: That's the Smith family. Their father was the postmaster here.

WN: Okay. Moving on, what church did you belong to?

BF: Well, I went to Sunday School here at the White Church [i.e., The Church at Kōloa] here, you know. You didn't question it, and you were told to go to Sunday School, so you went to Sunday School. But, then when I went to the St. Andrew's Priory [on O'ahu], that was Episcopalian. So that way I've been an Episcopalian ever since. But that was what they call here the "White Church." And I think that was the only one that everyone went (to) outside of the [St. Raphael's] Catholic Church.

WN: So predominantly Hawaiian? The White Church?

BF: I would say, yes, but the other Haoles, you know, the people in the plantation, and the Waterhouses, they were very active in that church. Very active, Dr. and Mabel Waterhouse. And their three children always went there, and we went. Well, it was just a natural, you know, of the small town thing that everyone went there.

WN: Okay. I was wondering. What was Po'ipū Beach like at the time?

BF: It was. . . . Oh, let's see, how can I describe it? It was

inhabited by just one family, right on the beach. The rest of it was just untouched, it was just a natural. But at the Po'ipū Beach [Park] in front of where the restrooms are, opposite the parking area. Now if you have been there, you have seen there's a graveyard there. And that belonged to the [William K.] Bacle family. All that property belonged to the Bacle family.

WN: Bacle?

BF: Bacle, B-A-C-L-E. And if you go, I think they have restored the tombstones there, and if you want dates and names, you may find them there. [Abraham] Kelii Aka would be one to speak with in that respect. And they had this very large house built, and it was built high so that one could use the space under the house. And that was something that was popular with many Hawaiian homes, where they built the house high enough to be able to do things under the house as well as store some things. And that was true of that (house). And the big long steps, right across the front. That was the only house there and the beach was unpolluted, very nice, very beautiful. I know there was a number of summer vacations that we spent a week down there with the tents, you know, and just cooked out, and that was very pleasant. But that's what Po'ipū Beach was.

A few houses were far back, now what is there. . . . You see, the land has changed so much that it's hard to pinpoint where there were a few Hawaiian homes in the back area. And I can't identify it now, it's too changed. It's all been relandscaped, and everything, you can't find that point. It would have to be someone that had lived there that could go to look that up.

WN: Okay, well, we'll talk to Mr. Aka.

BF: Yes, Kelii Aka. Talk to him. He'd probably give you some nice pointers on that.

WN: Okay. When do you remember electricity coming into Kōloa?

BF: That was something I've wanted to look up and try to identify, but. . . . I can't pinpoint it, you know. I know that the first refrigerator was a GE [General Electric] that had the big unit at the top, on the top, on the outside. That's when we had electricity. Now, have you interviewed anybody else that might have come up with . . .

WN: Someone told me around 1928. Does that sound right?

BF: That sounds good, 1928. Maybe that's a little bit late, yeah. Nineteen twenty-eight. Well, that's a good figure I think, yes.

WN: Okay, well I can check it out.

BF: Yes, I wish we could be absolutely sure about that because that's when I was released from having to trim the kerosene lamp, you know

the wicks, (chuckles) and cleaning the chimneys, and pouring in the kerosene. And so maybe that's the year of my release, I'd love to know. (Laughs)

WN: That's why I asked, I thought maybe you might know. (Laughs)

BF: No, no. You see, when you're growing up, these things don't mean anything to you. And then when you think back then it's hard to pinpoint unless there was something sort of earthshaking that you can connect it with, but otherwise, it was such a relief not to have to have the blocks of ice to pick up and put into the icebox. You called it the "icebox." And ours was different in that it was circular, and you put the ice (in) the very top. And then your shelves, these circular, you could spin your shelves around, which was a very convenient thing, instead of having these fixed shelves that we have today. And I enjoyed that, I enjoyed the refrigerator, oh, well, icebox very much. But then, you had to have a pan at the bottom of the icebox to catch the drip of water. And too bad if you forgot to empty it. Because when it got full, it would just flow, you know. That meant a mop-up job.

WN: How often would you have to empty it?

BF: Oh, about, oh, once a day. You usually checked it in the morning, depending on the weather.

WN: Uh huh. And how long would one block of ice last?

BF: Let's see, I think we took fifty pounds of ice. . . . I think it was two times a week, at least. It was two times a week. And that was driven on (a) wagon from Līhu'e, and I remember the man that brought (it), his name was Okamoto, and he also brought soda water. So every now and then, you'd put in an order, too, for soda water. And he would deliver both. And that was horse and wagon from Līhu'e. At least two times a week, I'm sure.

WN: But your husband also had that ice, Asahi Ice and Soda Works?

BF: No, my father. Yes. But that was way after Prohibition [began]. But previous to that, that's when we got the ice [from Līhu'e]. And then as you say, you think the date is 1928 when the refrigerators came in. Once we got electricity, then refrigerators were the natural next step. And that was, (laughs) as I say, the date of my release.

(Laughter)

WN: Okay, you spent your first year of school at Kōloa School. Where did you go after that?

BF: Well, that's, I think, I've been trying to figure out, because my grandfather took ill, and so I went to two different schools, see. I went to Honolulu with my mother and went to the Valley School in



Nu'uano. And then when I came back, my dad was the manager of the Nāwiliwili Garage, so I went to Kaua'i High School, what do you call it. Like an annex, you know, that was limited. I think there must have been just about twenty-four of us in that school. And then, the next year I went to the [St. Andrew's] Priory.

WN: Uh huh. Why did you go to the Priory?

BF: Because my sister and brother were already in boarding school, and I've often wondered how it was decided. Well, one of the things that influenced the parents to send their children off island was the better education. They got better education, evidently. Well, I do agree, and then, of course, it made it very convenient for Mother and Dad. They didn't have to bother, except to see that you had your clothes, and your tuition was paid for. I never knew my dad paid for my tuition, it never occurred to us. We kids, money just came. I mean, we needed it. We said, "I need toothpaste." And I always had a charge account at Hollister Drug. And whenever I needed toothpaste, soap, or films for the camera, or whatever, I just went (to town). We were taken by a teacher on, I believe it was Mondays, when we needed things, and she would find out how many students would have to go shopping, and she would accompany us to the store, and we'd pick up what our needs were, and that was it.

So as I say, after Dad died, I'm sorry I never found any receipts or anything to show me what he had spent for us children, you know. Didn't mean a thing to us, because that's what they wanted us to do, we did it. And I don't know whether it cost us ten dollars to go to Honolulu on the inter-island boats, you know, they called them "steamers." I don't know whether the passage was ten dollars or six. I mean, I heard someone say it was about ten, but maybe being a child, might have been eight. You know, the sliding scale depending on your age. But, as I say, the Brandt family, and the Blake family, the Crowells, us, and let's see, I'm trying to think of the people on the east side, there were not many people. Oh, let's see, the Huddys, all those children, they were sent to Honolulu to school, boarding school. Kamehameha was very popular, but my grandmother and aunts and mother had gone to St. Andrew's Priory. So I guess that's why I was sent there.

So it was for a better education. It gave the parents over here a break, I think, they didn't have to bother about taking care of their children, or anything, you know. They were free to do what they wanted.

WN: Did you get homesick?

BF: Oh, terribly. Especially right after the summer, you know, when you went back. Because it was very strict. Say, Monday, after school, you changed clothes, you went out, and you had exercise classes, or you just played. Five o'clock you had to shower, then you had to go to vesper service, and came back, and you had your dinner. And you had a free time from 7:00 to 7:30. And the big hall at St. Andrew's

was Queen Emma Hall. And you were able to visit or if someone played the piano and you wanted to dance, you could dance. Then at 7:30, we had to come to order. Sister Olivia was our principal, she would read what was going to occur, what students were given marks and demerits. If you had five marks, that was equal to one demerit. If you had five demerits, you did not have the privilege of going out on the first Saturday of the month.

At the beginning of the month, you were also told what household duty was yours. They were the cleaning of the school rooms, the refectory. As you grew older, you were put in charge of what they called the lunch cloth or breakfast cloth. That meant setting the tables for breakfast, for lunch and for dinner. On Saturdays, the silver had to be polished. And all those duties that you had to (do), as you grew older, your responsibility was greater. And if you didn't perform properly and were maybe late getting there or something, you got a mark, and as I say, if you got five marks, that was equivalent to one demerit. And I guess that's how we were taught discipline.

And then of course, our school---our day began. That began by going to church, too. You kind of look around and see if you are sprouting some wings, huh? Gad, but it didn't hurt. I'm glad. I'm glad I was exposed to that, because it's especially hard, children are exposed to things now, ooh. Anyway, then you had your lunch, and then after lunch. . . . Oh, also you had a religious education class. One of your subjects was that.

And let's see, we had regular teachers. We had three nuns. One nun was the head principal, and the other one was the one that (was) the financial treasurer, and another one that assisted with the---to see that all the housework and everything (in) that line was done. But all our other teachers were regular people that came from the outside. And let's see, we had one housekeeper, yes, and she was from the outside. If you got sick, you went to the infirmary. That was a special section of the building where they had all the necessary medicines, whatever was needed. We didn't have any special nurse, and they just took care of very minor things, and in case there was something beyond their control, why naturally, a doctor was called.

Oh, Saturday, when you got older, you were permitted to do your laundry, if you wanted to do special clothing, and to iron. But you had to be of a certain age. They felt, I guess, that you were taking more interest in your clothing, and things like that, and they gave you that privilege. Oh, I don't know what else is there. . . .

WN: I was wondering, how did the teachers at St. Andrew's Priory compare with the teachers at Kōloa [School]?

BF: Well, I was only exposed to that one teacher here, then at the

Kaua'i High, and then of course, Nu'uuanu. Well, I would say that they [i.e., the teachers at St. Andrew's Priory] were very dedicated. But you know, the religious air predominated. I mean, you weren't a rascal, but we did--ooh, let's see, was it my freshman year? I guess these gals were either sophomores or juniors. But they were called the, oh, goodness, what. . . . The Dirty Dozen? No, Half Dozen, I think. Because I guess, they might have had too many demerits, never got out of school. So one Saturday afternoon, they decided just to leave school and go out on a binge of buying, and I think go to the movie on their own, without permission. Oh, that was terrible! That was just terrible.

(Laughter)

BF: But, the teachers were very good, and one of the requirements was that you had to take sewing. As a beginner you learned to do your various stitches, you know, and then at a certain time of the year, why, we had an exhibition of what was done. One thing I remember that always impressed me about the older girls was that they played basketball. And their competition was the 'Iolani boys, because their school was right back of our school. Right alongside of the bishop's home, right alongside of Washington Place. That made it good, because, oh, the Priory girls won, I guess, because they practiced so much with the boys. And they did a very good job. And I envied them being that old, because I knew that it would be years before I ever got to that point. But it was a natural thing that there were more privileges for those (girls).

And of course you got to a certain age, you had to sing in the choir. You started out by singing in the choir at the Hawaiian service that began, 9:30 to 10:30. And then the next service was 11:00, and that's when Governor (Judd) would be there. The governor was Episcopalian, and that was 11:00 to 12:00. Then there were times that when there were special things to be done, the choir would be asked to sing again. During the forty days before Easter, which is called Lent, you were given a little box that folded in, where you could put your pennies or even more money if you wanted to. And it was called a "mite" box. And Easter, all the mite boxes were collected and that was an offering from the students there. That was one of the big things. Everything seemed to be predicated on religion. Not force, but just exposure, you know, just exposure.

WN: I'm wondering, did you come home only for the summers? Did you come home for Christmas, too?

BF: Sometimes, depending, it varied. I guess it varied on Dad's pocketbook, I guess, but you know, being so young, you don't realize what finances meant at that time.

WN: If you didn't come home, say during Christmas, where did you stay?

BF: I remember spending time with an auntie in Honolulu, uh huh, that was it.

When I think back, there were certain things, now like, you didn't have the elective, you had to take Latin. Now, I can remember just two very outstanding people that were wizards at Latin, but the rest of the class were just minor, especially me, I got a nice big fat F, and I didn't care, because I didn't think Latin was going to help when I got out, you know. But that was one of the requirements, you just had to take it.

But we had nice teachers, really nice teachers. I think there was only one teacher that was really local, the rest of them came from the Mainland. But then after years and years, why, they just became like locals. One teacher was a Mrs. King. She was a very strict teacher, but good, she was really good, and I liked her. Otherwise they were all Mainland teachers. But let's see, at least three of them married local people. One was, I don't know now, this is before your time. The [C. J.] Day Company that was on Fort Street, I don't know if that means anything to you, I don't think so.

WN: That was a store, right?

BF: Yes, uh huh. A very nice store.

WN: That sounds familiar.

BF: Yeah, he married my first teacher, she was a Miss Hamlin. And then there was a Wakefield, that was with the Theo H. Davies Company. He married the artist teacher, she was Barnett. Oh, the daughter of the Days, she lives over here. I have met her, and we have talked. Uh huh, that's nice. But, as I say, all the teachers were from the Mainland except that one. Otherwise, what else do we have?

WN: Did you graduate from St. Andrew's Priory?

BF: No, I did not.

WN: What happened?

BF: I came back to Kaua'i High School. And I finished off in what would have been my senior year. I went back to Honolulu, and took a business course at the Phillips Commercial School. And so, as I was saying, when they were getting their diplomas here, I was already working in Honolulu.

WN: What made you come back here to Kaua'i High School?

BF: Finances. Dad's finances. That was it, mm hmm. That was it. So I was able to go to Honolulu, and let's see, my sister also was in Honolulu. And we roomed together at the Cluett House, and . . .

WN: At the what house?

BF: The Cluett House.

WN: Cluett House.

BF: Uh huh. That was right opposite the Royal. . . . Let's see, is that Royal School? Oh, no, Central Grammar. You know where [Queen] Emma Square is? [Queen] Emma Street? That school there, is that still there? Is it Central Grammar?

WN: There's a Central Intermediate [School] now.

BF: Oh, it's called Central Intermediate. Uh huh. But it's still there. It used to be the home of one of the royal families. I don't know whether it was Emma, or what, but that was the grounds there.

WN: But it's not Queen . . .

BF: But the school is still there?

WN: Yeah.

BF: Uh huh. Oh, I see. Royal School is up the road a bit. I don't know, is Royal School still there?

WN: Yes, Royal School is still in that area, too.

BF: That's up on Emma, right-hand side when you get up to--right on the corner there, that used to be a popular Chinese store, Ho Poi Kee. I know that was the Ho Poi Kee where their crackers were so popular. Everybody liked their crackers.

WN: So what was your first job in Honolulu after you finished Phillips Commercial?

BF: Oh, I was a clerk-secretary at the Stratford Clothing Store on King and Fort Street. And that handled men's clothing. And then, where did I go? They went out of business and I worked briefly for a magazine company, and then I went to work for the Honolulu Photo Supply Company. That was right on Fort Street. Honolulu Photo was right next to Benson-Smith's [i.e., Benson, Smith & Co., druggists].

WN: Didn't you get married around that time?

BF: Yeah. Then I got married and did not work anymore. And in 1936, went to the Mainland. Oh, and then I had my son, in what was that? Thirty-one? Yeah, '31, because he started school in California. He had to be six years old by then. And we were supposed to live in Springfield, Illinois. I didn't like that, I couldn't take it.

(Telephone rings. Interview interrupted, then resumes.)

WN: Okay, so you went to the Mainland.

BF: So went back and I spent about a month over in Springfield,

Illinois, and Detroit, and then came back and lived in San Francisco somewhere in 1936. And then came back to Honolulu in 1939, the end of 1939. And then I say my first job was, in 1940, was taking the census. That was in Honolulu . . .

END OF SIDE ONE

SIDE TWO

BF: And then I worked for the New York Dress Shop. And then in January 1941, I went to work for the Quartermaster, (U.S.) Army.

WN: Uh huh. Doing what?

BF: Working in the stock record department. That's where we kept a record of all the things that a soldier needed, except food. We didn't handle food. Oh yeah, we did handle clothing, too. That was a group with us. But everything else that a soldier needed, like when he went out to bivouac, why, he had to have his pup tent, he had to have his utensils, and his mattocks, and all that. We also handled all the tents and the flags. All the household equipment that had to be used for cleaning, things like that. We handled things in the carpentry line. Later we had to handle shoe repair. Ooh, that was a sticker. Shoe repair.

Then in August of '41, I changed husbands. My second husband was Winters Fehr, and he was a civil engineer with the 14th Naval District at Pearl Harbor. We were married in August, and then December 7, the war came along. And then we were looking for a location, we didn't know where we were going to live, but we found this one place in Kahala. So we lived in Kahala for ten-and-a-half years, all during the war. We both---he worked for (the) navy and then I worked for the army.

And then Mother and Dad sent us the deed to this property here [in Kōloa], which is an acre. Then we asked each other what we were to do. What were we going to do, having this property? So my husband said, "Well, you know Mother and Dad are aging. And I think it would be a good idea if I designed a simple home for us. You resign your job, you go over there, you get things started, you be close to Mother and Dad and help them."

(Chuckles) That didn't set very well with me, because I loved my job, and it was a good-paying job, and everything was very nice. But then I thought, "Well, now, that's a lot of foresight. I better listen." Under protest I did come. We built here. While we were still working we built that house, over there. And, incidentally, (chuckles) after the carpenter built it, he said he wouldn't build it again for that price. It was only \$8,000. Now this was way back when [1951], you see.



And so I did, and I came, and my husband continued to work in Pearl Harbor, but I think it was in three years, he was able to retire at fifty-nine, which was early, but it was possible. And it was nice. Because Mother developed a case of diabetes, and he [husband] had already retired, and we were here.

One night after going fishing, we came back. We had a note that Mother wanted to see me. And I went to see her. It was about ten-thirty, I think. And she says, "Take me to the doctor. I have a (sore) toe that will not heal." And I thought, oh, dear. Previous to that time, I think one of the doctors had said that she had diabetes, but it wasn't too aggressive, or anything. It was just mild. But then when she had that, and it wouldn't heal, then. . . .

Oh, just previous to that, we had had the doctor tell us that it would be advisable for her to have the injection, the insulin each morning. So I took that over and she would come to the house here. And that was before the tape, the testing tape. So you had to take urine and boil it, look at the color and match it to see how many units you were going to inject. That was difficult for me. But I did it. I did it. But then this sore developed. We took her to the doctor and he tried everything, but then he had to amputate the leg, which he did.

And she came back to us and stayed at our house here while Dad stayed at the big house there. And he would come every evening and he would sleep down here. And she was with us for thirteen months. And when her brother died, he died in April 23, (1958), he was drowned. And she just started right down, May 5 she was gone. And so I was glad that I did come back and help. Because then after she was gone, we both took care of my father until he passed on, and that date was 1971, when he passed, in January.

WN: They sent you the deed because they wanted you to come back here to live?

BF: No, because they were dividing the property because they wanted us to take over the responsibility of paying the taxes and knowing what we would have in the future. So the upper part, the property, it's a half acre, they gave it to my sister. And the front part, they gave it to my nephew who (is) my brother's son, their grandson. He's Brigadier Cockett, I don't know if you've noticed that he . . .

WN: Oh, yeah. Brigadier General.

BF: Yeah, Brigadier General [Irwin K.] Cockett, [Jr.]. And he's the one that owns the property (next door). He (is) the grandson. His daddy was quite irresponsible, and my dad thought it was a way of being very certain that the property would not pass out of the family. But the upper portion has passed out of the family. My sister died and the daughter inherited and she sold that portion. I should have bought it, but I was so taken up about going to Japan

that I didn't bother. Maybe it wasn't in the books, so I don't know, anyway. So that was the division. So my sister did build her home there and lived for a while, but she had a heart condition and passed on. So that's how that portion passed out of the family.

WN: Were all three portions equal size?

BF: No. Mine is an acre and theirs are half acres. It seemed a easy way to divide the property, I think. But then I always feel that perhaps I earned it. I earned it in that I cared for both Mother and Dad. Where they did not do anything for them. Not anything. So, you know how families have these problems, and so I always feel that I was not. . . . My brother always wanted to say that we had been aggressive, and that's why we had that (land). That deed came to us out of the blue. We didn't know they were doing that, you know. And so it's been one of those family things that cause dissension, and my brother, I think, never forgave us. We were not on good terms. And when he passed on, I wasn't playing a hypocrite. I did not go to his funeral. I thought, well, if he had any say, he would have said to me, "Stay away, stay away." But that's what transpired.

I don't know what else. I think in talking about Dad, I don't know if I remembered to say that he was the superintendent of the waterworks for Kaua'i, too, in between his other jobs.

So then, that brought us to. . . . Mother passing, Dad passing, all my family, ooh. As I say, between [Hurricane] Iwa hitting, and my husband. You see, Iwa hit November, '82, and then we had to stay away from here for six months. It was August 22, '83, that we moved [back] in here because I wanted to wake up on my seventy-fifth birthday in this house. (My husband) took ill on (December 17). I remember very definitely, it was a Saturday and I was out on a bird count. And he was at the hospital until January, let's see, 11 or 12.

Then my son, and only son from my first marriage, we were on the telephone, and he said, "Well, Mother, would you like me to help you?" Because I said if I could find someone to help me, I could bring him home from the hospital because he [husband] was a terminal cancer case. And it would save a lot of money. And he says, "Well, I can come." And so he did. Because he was divorced, and all that, and he was just kind of between jobs and things. So he came in January, helped me to bring (my husband) home. And then February 12, (1984) he was gone.

So now my son stayed with me until April 4. He was planning to go back to California, wind up things there, and come back and stay with me. On the fourth he left, was a Wednesday, and the following Wednesday he was killed in an accident. So, I thought, my goodness. Thirty minutes after I received the call from California I got a call from Indianapolis. My husband's brother's wife, my sister-in-law, passed away the same day. I thought, oh goodness,

what else can happen, you know. And I thought, well maybe it's good. Get all of this in one capsule, have it all behind you, and carry on, you see.

But things linger, you know, and I have such a difficult time when I go next door because that's where we lived, you know, and did things together. And we built a patio together, and all that. And then, of course, each year I get older and older. Now, in August, I'll be seventy-eight. And while I have been fortunate, I've had minor ailments like the flu and a bad cold and all that. And I've kept up all by myself. Still, I'm just wondering, just how long can this go on? How long can I not lose my grip? Because, you know, you have good days, bad days, and. . . . But then I say, "Oh, well. As long as I keep active, trying to do things." But it's a health problem. I've had this condition here in the arm, the tendons. Not arthritis, not bursitis, but just tendons, here. And I've had the doctor look at it, he's given me injection and pain pills. So I'm existing on pain pills for this. But looking back, I think I've been very fortunate in good health. I've never had anything that has really floored me.

But one thing that's interesting to me. All three of us children had our appendix removed. Now, what about children of today? Are they still having their appendix [routinely] removed? I don't hear.

WN: I don't think they do.

BF: Oh, the other thing was tonsils.

WN: Yeah. Well, I think now they're finding . . .

BF: It's not a necessary . . .

WN: . . . that they have a function now, I think. I mean I think they discovered what an appendix and what the tonsils do, so they don't just take it out.

BF: They don't, yeah. Because I don't hear of these (chuckles) operations, but it seemed to be the natural thing that we children all had appendix and tonsils removed. I wonder if in checking with other people, just kind of put a feeler out and find out, huh?

WN: Okay. (Laughs)

BF: Just out of curiosity, you know.

WN: I'm not sure they're not taking out tonsils as much as before.

BF: It was a health problem, then.

WN: I was wondering, was your house destroyed totally by Iwa?

BF: No, it was not totally destroyed. The whole roof was removed,

opening it up to the weather of rain. And the recommendation was demolition by the insurance and the contractors. But then when my grandson, this is a step-grandson [Charles Fehr], came and he looked. He says, "No, Grandma. We'll put a new roof on it and we'll designate it as storage." So that's what the house is. But it was since repaired to a liveable point, where this friend of mine [John Ono], he's a chef at the Po'ipu Beach Club hotel, lives. He and his father have been working on it. They rebuilt the carport. That was gone. But the impact of the thing [i.e., hurricane] was so---I'm sure that's why it hurried my husband's death. I mean, he worried, and it was such (an) unbelievable occurrence. But of course, he had lived a nice, long retirement. He was eighty-seven.

WN: Were you home at the time?

BF: Yes, we were clinging to each other in a little hall there, not knowing what else would go after the roof. And then the carport, and then it quieted down. At about eight o'clock it was so quiet it was eerie. It was just that way. But we didn't dare go out to look to see what the damage on the garage was till the next morning. Fortunately, our car was saved because the beams landed on either side and the center beam that came down just barely touched the back. The car had been---I had put the car in as far as it'd go. So that was a good omen. We had wheels where other people, like all the people that worked at the hotels, down like at [The] Wai'ohai [Resort], they had all their cars in the basement. Twelve feet of water. They were total loss. Those were the things, you know. But the inconvenience of no electricity, that was rough.

WN: How long were you out of electricity?

BF: Oh, I think about a month and a half.

WN: Wow!

BF: That was rough, oh. I remember clearly when it came on. Someone was visiting us on the patio and I had left the radio on. It had been turned on, it was not playing, naturally. And then suddenly I said, "Do I hear music?" And this was inside, we were in the patio. I said, "Do I hear music?" Yes, it was, and that meant we had electricity (finally). We (had been) using the lanterns that we used (when we went night) fishing.

WN: Oh, gas lanterns?

BF: Gas lanterns, uh huh, we used that. Unless you wanted to read by that at night, the thing to do was just go to bed, rest yourself, because otherwise that was the (only light). And then, of course, we had candles. But flickering light was not so good to be reading by. But we survived. I say we survived, but it's a lingering thing, now. I have countless boxes still packed, that I haven't even gone near and I should. I should dispose of them. Many, many things like my husband's clothes, I'm still facing that problem of

disposing of (them). And my son's clothing, too. But I don't know, it's just one of those things. The day hasn't dawned yet. One of these days, I'll get to it. But oh, dear, I don't know about other people that survived Iwa, but as I say, you think time will erase (memories). But in my case, it's still with me, it's still with me. Losing my husband, (and) my son (in 1984 within two months of each other added to the shock of Iwa. I was very discouraged--almost hopeless.)

Sometimes I think, it's silly to think of that. I mean, you shouldn't let it influence you, it's all behind you and carry on. Oh, I do (try). I go to (the Pacific Tropical) Botanical Garden every Monday (as a volunteer of Nālima Kōkua) where we do planting, and I'm trying to review (the) idea of grafting and air laying because we have (one) group going to do some (soon). (Also I go to the) Mokihana Club that I enjoy once a month.

WN: Are you happy that you're back in Kōloa? Living . . .

BF: Very, very. I did not believe that I would ever say that until I went to the Mainland. Compared living, people, and Hawai'i. And I thought, my goodness, this really is a paradise. But I think until you can make comparison, you don't know.

WN: Uh huh. What about comparing Kōloa with say, Honolulu, where you were living before?

BF: Oh, I am so glad that I am here in Kōloa because Honolulu has grown so rapidly, and the crime rate, and the constant motion, and the traffic. Of course, there are many things that we don't have here, that they have there that are on an educational level, like going to the [Honolulu] Academy of Arts, and things like that, and Bishop Museum. But you can't win 'em all. You have to make some sacrifices. But oh, I am so happy to be here and away from that. Because I know Honolulu as it's grown. Because if you were one that recall riding the streetcar across the swamps there where all the ducks were, well then that was really something, you know. Those that were exposed to that have something that nobody else will ever have that comes after. And then many other things, I've known how Honolulu has grown and all that. And then as I say, having no family, this is really beautiful. I am very fortunate, very fortunate, I feel, to be here.

And then as I keep saying, Iwa took, and Iwa gave. And when I say that, I think of how because those heavy timbers in the carport had to be lifted, this friend, a very good friend of ours, he was like a son to us, he and his wife had come to see us that Wednesday morning, what was needed. And he went down and brought these fellows up to lift these beams away from the car. And this John [Ono], that lives next door was one of them. So now he got wiped out where he was living in Kalāheo and had to have a place to live. So it was just like a natural that he moved in there. And he looks in and does things. Of course right now he is building a new home



and he hasn't been able to run the lawn mower and all that, but it's good, he goes away and I keep an eye on things. And I go away and he keeps an eye on things. Like on Saturday evening, he called me, and he says, "I'll cook brunch for us tomorrow." So he cooked brunch for Mother's Day, you know. And things like that.

And then his parents are so nice. They are both retired. She worked in the cafeteria in the school at Pearl City, I think it is. And the father and mother were here just two weeks ago, and they painted the inside of the house, and they're planning other things, too. But John has bought some property and building a house, so I think that's where I think he is today. That's why his phone keeps ringing, somebody wants him.

(Laughter)

WN: Has Kōloa changed?

BF: I don't know what adjective to use. I could say horribly.

WN: Horribly?

BF: Horribly. Extremely. I used to call it "Sleepy Hollow." Now if you consider Sleepy Hollow compared to today, it's extremes. Both extremes. Because in those days, why, you'd see one horse, and two dogs, and one man sitting on a bench, if you went down. The cars were so limited that just by glancing, you knew who it belonged to. That's how small things were. The popular cars, there were Chevys, and Dodges, Studebakers, Buicks. Those were the predominating cars that were here. And then you could just glance and you knew who it belonged to.

But, you know nothing stays the same. It was something that was to come. And, of course, it's nice for people that are still earning their living, all this new section that they've developed, and all, putting in all these stores. But it's something that old-timers have to adjust to. And I guess that people are weary of hearing people (say), "Oh, in the olden days, it was this and that and that. It was never like this (at) all." It's one of those things. It's a natural, I think, that happens all over, all over the world, I mean. But that section, just that one section there, that just suddenly grew like topsy.

WN: You mean, you're talking about the . . .

BF: Kōloa. . . .

WN: The town.

BF: Town. The Kōloa town, yeah. See, it's all town, but that particular part of Kōloa is indicated as Kōloa town. Old Kōloa Town that's been all renewed, and. . . . But as I say, in some cases it's hard to accept, but people need jobs, and it's a natural, it's a



natural. Things never stay the same.

WN: Are young people in Kōloa staying here to work?

BF: Well, it varies, it varies. Many of them. . . . The offering is very limited. What I find most of all is that young people from the Mainland come here and find that they can hold jobs, especially in the hotels, for a period of time. Save up their money and then move on. Maybe to something similar, but on another island. But there are no professions here for college-educated children. And I think that is true on all the islands. Even in Honolulu, I think that those that just don't find the right jobs will remain in the Mainland where the offering is greater.

But the big turnover I have noticed is the Haoles, the young Haoles that come. They work in the hotels, the restaurants, and the new shops. But it's just something that's new for them, maybe convenient for them. But some of them, I guess, they have found jobs that are steady that they can carry on with. But most of it is in that line, and that's what's offered, you know, being waiters at the restaurants, the hotels, busboys, things of that sort. But otherwise, no, no professions here that they can really (earn much money). Naturally, you want to go where the money is. And that's not here. But it varies on the island. I think on the east side there are more opportunities because there are more shops. But Kōloa is just limited.

Now with the hotels that they're talking about building up on the Po'ipū, or. . . . Let's see where the (Shipwreck Beach is) way up on the point there. That may attract temporarily a lot of people, you know, that can do the job. But when that's gone and built, away they go.

Now with the threat of the plantations closing, I think we've heard that story how long now? Eight years? Ten years? Something like that? But as I say, nothing is always forever, changes come. So the people that are still working there, quite a few of them, I'm sure, are ready for retirement. So what their life is going to be after that, (when) it comes, is going to affect everything around.

I was surprised to see where the Big Save Store here is on a twenty-four hour day. Now, I wonder if it's just a test to see whether it's worthwhile. When you think of paying your cashiers, of all the electricity that has to be used, is it worthwhile?

WN: (Laughs) I don't know. Is it a---I guess it is indicative of the changes that are taking place in the area. The number of people, people who are used to that kind of convenience.

BF: Probably. I don't know who is going to find it necessary to be shopping at one o'clock in the morning. Huh?

WN: (Laughs) Well, they do it in Honolulu.

BF: Oh, I can understand Honolulu. Because look at the population. What is it? A million, what?

WN: Well, the population of the state is a million. . . . Yeah, I would say Honolulu is getting near there.

BF: Yes, see. But I don't know, perhaps, maybe they are trying this out, you know. And seeing whether it's worthwhile. But as I say, who's going to be shopping at one o'clock in the morning?

(Laughter)

BF: Unless they are people having a party and ran out of something and have to dash out. But, of course, you can't buy any liquor after eleven o'clock, so there you are. Well, that's new things, well, new things. I wonder, was there anything else that we might have missed?

WN: Well, before I turn off the tape recorder, do you have any things you want to say about your life, about Kōloa, anything?

BF: Well, I'm happy that my dad, when he bought property, bought it in Kōloa because it's in this central part of the island. If you want to go west it's only half of the island. And if you go east and north, it's also about half. So it is a very convenient place to live. It's close to everything. And then of course, Līhu'e being like the capital is just a matter of, I think ten or twelve miles. And I think Kōloa is an ideal part of the island to live in. And one of the safest and nicest beaches at Po'ipū, we have right in our front yard, here. And oh, I think I am very, very fortunate that my dad refused to sell this property to anybody when he was approached any number of times. And he (said), "No, it's for my children." And so, I say, God bless him. Because he has preserved this. And to have property now I think is a big, big asset. And it seems to increase in value rather than decrease. So I am very fortunate.

WN: Okay. (Laughs)

BF: How's that?

WN: Well, Leilani, thank you very much for your time.

BF: Uh huh. (Welcome and aloha.)

END OF INTERVIEW

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